576 used now. Farewell salutation is "I'm going now; goodbye." Greeting between strangers, persons who had not seen each other for some time is "Hello, where do you come from?" No handshaking. Tübatulabal "liked to see strangers" (SM); visitors given gifts of piñons, chia, "just the same as now, we give piñons to everyone who comes up to the piñon camps" (ES); young girls enjoined to be hospitable (ante). In times of scarcity, however, food was bought; person who had stores of it "wasn't expected to give it away" (SM).

Mothers kissed children occasionally; adults did not kiss (SM).

578 Jealousy on part of man, woman, sometimes led to separations (ante; Voegelin, 1935 b, 235); jealousy over man might start 2 women fighting, but men "didn't fight that way over a woman, generally" (SM).

685 SM had never heard of any member of community
158 who deliberately set fire to others' property; insane persons (tohoyi·wut) "just had to be
[753] watched; nothing was done about them. One woman went crazy a few yrs. ago, because a witch put something in her ear and made her that way; she wouldn't go to a doctor and so she died in the Stockton asylum after she was there a year" (SM).

●522 At fiestas during dances at night, if woman
[624] slipped away to keep rendezvous, when she returned
[837] dance leader would grasp her by arm, dust her off with bunch of feathers, much to everyone's amusement, woman's confusion (SM). Young mature girls, if they surprised boy of about 12 in swimming would surround him, chaff him; boy would beg to be allowed to leave and often run away crying (MM). An example of what is considered humorous occurs in anecdote of man in deer-head decoy who was mistaken for deer by mt. lion and attacked by animal; man's brother, standing off at safe distance, saw this occur, but instead of going to hunter's aid he remained where he was and "just laughed and laughed" as lion leaped on hunter.

181 Garcés in 1775 was hospitably received by (Palagewan?) group on unaugmented Kern and characterized the people as "affable and affectionate" (Garcés, 281). When first approached, Tübatulabal show marked reserve which can easily be mistaken for indifference, or even unfriendliness; in time,
[171] however, this reserve disappears, as Steward notes of Owens Valley Paiute (Steward, 1935, 238), and informants prove friendly, interested, generous, and honest. Men and women are generally energetic in their daily life, and attentive to detail in work. Women often voice expressions of sympathy for the young, weak, or suffering; when SM's pet dog was shot SM "cried and cried" for several
[674] days. I heard of only one theft among Tübatulabal during my work with them. The older members of the group, especially, have a high reputation for dependability and trustworthiness among their white neighbors.

516 Postures.- Men sat (a) right knee bent, weight resting on right heel; left foot flat on ground,

159 but the judge at Kernville told him he couldn't
764 because Pete had children and the horses belonged
765 to them. That's the way the old-timers always
wanted to do; if a man died his brothers or par-
159 ents took away the man's possessions instead of
768 letting the widow have any of them. Not the dead
man's clothes, because they were burned, but his
horses, wagon, or anything like that. Now they
can't do that way.

159 My husband was killed in November and I didn't
765 eat meat after that until the next March. I cut
my hair right after he was killed; I cut it off
so that it came down a little way over my shoul-
ders. And Legora and I wore black dresses for
[777] one yr. It gives you bad luck if you wear black
too long; one yr. is enough. The old-timers never
used to wash their faces after a relative had
died, until they ate meat again; they bathed,
but they never washed their faces. I washed mine
[572] though, before I ate meat. Legora and my son
helped me get that money to eat meat again; I
paid my ta·gin $50 for washing my face. I had a
cousin for a ta·gin; she moved over to Visalia
and died there.

159 Nobody saw that white man kill my husband; a
626 long time afterward Legora heard that man tell
522 somebody, "I killed my good friend, but he talked
bad to me; I couldn't stand it." One time after
that Legora saw that white man when he was drunk;
she went up to him and she said, "You killed my
father; now I'm going to kill you." He was
frightened; it made us all laugh, how frightened
he was. "Oh, no, Legora; don't do that! Don't
kill me," he said. He looked funny when he said
that, so frightened. Legora and all of us laughed
and laughed at him.

159 Two yrs. after my husband died Willie Andreas
591 started living with Legora. She was 17 yrs. old
585 then. We lived up at yĭtiyamup; Legora and Willie
and I lived in the same house. I used to sit down
all the time and make baskets. Not very many women
made baskets then; Petra Nichols made them, too.
Legora had a boy born to her.

159 One time my son had a fight with a Tule River
578 reservation man living up here. They got into a
278 quarrel; my son hit the Tule man on the head with
a spur. After that fight the Tule man wouldn't
ever talk to my son again. That man had poison;
something, I don't know what; all those Tule
reservation people have poison and they all know
about it, men, women, young boys. It's Indian
poison. The Tübatulabal don't have that poison
up here (i.e., make it), but one of those witches
living up at the Onyx rancheria has some; they
say she got it when she lived at Tule, and that
she has it up here now. They put it in your food,
in your cigarettes, in your drinks; in anything
like that.

159 After that fight, one time my son got drunk
and slept outside on the ground all night. It was
cold; it was in November and there was frost on
the ground. November was the same month my hus-
band was killed in, 4 yrs. before.